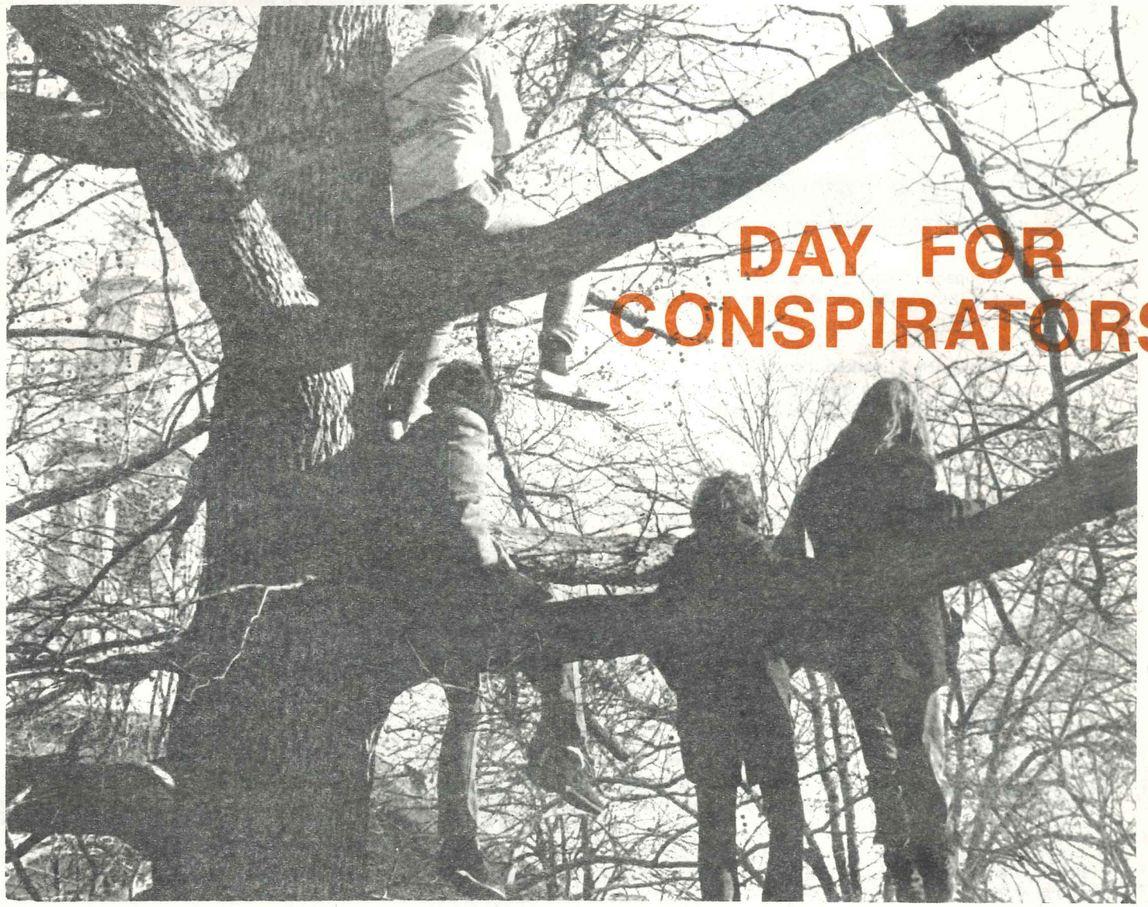
AIM

THE AMERICAN INDEPENDENT MOVEMENT NEWSLETTER
NEW HAVEN, CONN. V. 4 MAR. 1, 1970 20c

Special Supplement inside

TOWERS AND STREETS OF NEW HAVEN



DAY FOR CONSPIRATORS

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news briefs

Free Women at Yale

Telephone Company officials attempt to remove "Out from Under; Women Unite" which mysteriously appeared on their building last week.

Last Sunday, March 1, marked the end of the "Free Women" conference called by the Yale Women's Alliance and held at the Yale Law School. The conference, which lasted four days and was attended by anywhere from 300 to 500 people, included movies, speakers, workshops, various media displays and literature. Thursday night several hundred people attended a showing of *Salt of the Earth* and other films. Friday night was perhaps the most exciting event. Kate Millett of New York Women's Liberation sopke on patriarchy, not as simply a father-oriented family, but as a complete system of male dominance and ownership. In our society all authority is ultimately male and women therefore live in an alien culture that is not of their making and that does not serve their needs. She rejected the notion that women could reform this system by changing laws here and there for the reason that the sophisticated patriarchal system that has evolved is only strengthened when its most notorious abuses are weeded out.

Following Kate Millett, Naomi Weisstein of Loyola University in Chicago recounted her experiences as a professional woman trying to 'make it' in a university system that systematically excludes women from anything but the most menial of academic chores. She suggested that the hope dies hard that if only women had enough qualifications they would be accepted and respected. They are not, no matter what their credentials, and won't be, until *all* women both within and outside the universities are freed from the degrading sex roles this culture forces on them.

On Saturday there were workshops on the Family, Alternative Lifestyles, Women and the Law, Employment, the Image of Women in Society, Abortion-Contraception, Health Care, Female Sexuality, Daycare, and Coeducation at Yale. These were attended by over 200 women from the New Haven area, most of whom were meeting each other for the first time. The workshops produced an exciting exchange of information, insights and experiences which in all likelihood will lead to the formation of more women's groups in and around New Haven.

Virginia Blaisdell

Hamden High Injustice

Forty black students have returned to Hamden High School after suspensions resulting from a sit-in on Friday, February 13. The students staged the sit-in when a black girl was suspended for two weeks for fighting with a white girl.

The two girls had argued over use of a pay telephone. Witnesses could not agree on who had provoked the quarrel, but all agreed that the black girl struck the white girl in the face with a pocketbook. The black girl was suspended. The white girl received no punishment.

On the day following the fight, the Black Student Union submitted a letter to principal George Fitch protesting the suspension. They held that either both girls should be punished, or neither. "We thought there was an injustice done to a black student", one black student explained. They requested a meeting with Mr. Fitch and threatened a boycott of classes. When their request was denied, a sit-in began.

One white girl joined the demonstrators, but others were prevented from joining by teachers. The names of those sitting-in were taken, and all were suspended indefinitely. They were threatened with arrest in the school until the black students quietly ended their sit-in.

The Black Student Union then asked the Council of Black Fathers to mediate with the school administration. The Black Fathers did so, and a limited suspension was set, but so far none of the demands of the black students or the Black Fathers have been met.

On Thursday, February 19, there was another disturbance between whites and blacks in the cafeteria. The next day, the school administration called police into the school, and riot police, squad cars, and police dogs outside in the plaza. Troubles at Hamden seem far from over.

—Mike Sand

N.H. Teachers Support Newark Teachers Strike

On February 23, over 30 teachers from the New Haven area, representing the New Haven, West Haven, and Ansonia Federations of Teachers, travelled to Newark to take part in a rally in support of the Newark Teachers Union which had been on strike for three weeks. Over 2000 people marched through downtown Newark to express their solidarity with the Newark teachers in the face of repression on the part of the city and the state.

Over 200 Newark teachers had been arrested for picketing during the strike. AFT National President David Selden, who was among those arrested, vowed to stay in jail until the strike is settled. The state attorney-general launched an investigation of the Newark Teachers Union, and the governor threatened to decertify all teachers on strike. In an appeal for support for the Newark teachers, the official AFT paper **The American Teacher** described New Jersey as a fascist police state.

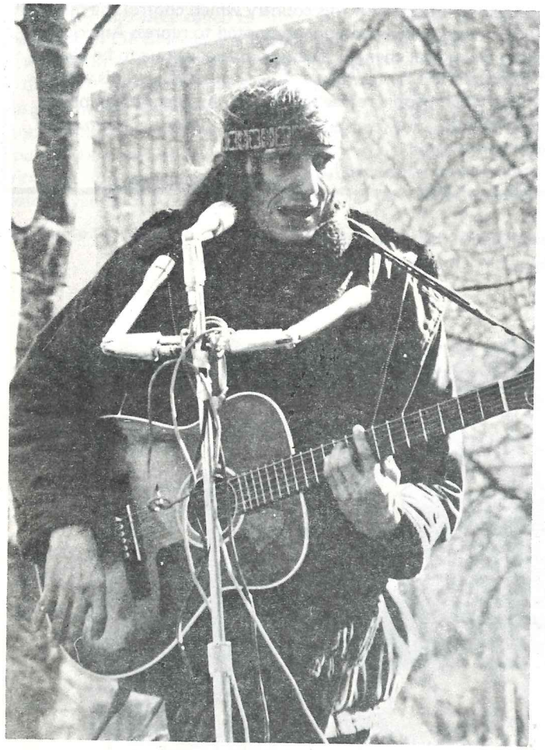
Continued on page 15

DAY FOR CONSPIRATORS

On February 21 a "conspiracy" rally attended by about 1500 people took place on the New Haven Green. Political films, folk music, talks in large and small groups by the "conspirators," and guerrilla theater were also held in nearby locations.

The entire event had originally been planned to take place in a heated "bubble" (plastic structure). A permit had been granted for the "bubble," but this permit was revoked at the last minute. This meant the different activities had to be held in the Exit Coffeehouse, Bread and Roses Coffeehouse and the New Politics Corner. The event came at the end of a whole week of activities planned by the New Haven Committee for the Winter Spring Offensive Against the War in Vietnam. The theme was the trial of the Conspiracy 8 in Chicago and the focus was on the repression of antiwar and other radical groups. [See **AIM Supports the Conspiracy** for statement in protest against conviction of five of the eight in the Chicago trial.]

A highlight of the planned activities was the march from the Upper Green to the Federal Courthouse where the following proclamation was read and pasted to the courthouse wall.



You can't always get what you want.

AIM SUPPORTS THE CONSPIRACY

Spokesmen for the American Independent Movement (AIM) released the following statement on February 20 in protest against the conviction on political charges of five of the eight men on trial in Judge Hoffman's Court in Chicago:

AIM reaffirms today its solidarity with the Chicago Conspiracy and with all Americans in jail for their political beliefs.

AIM believes that the government set up the Conspiracy Trial to fool the public into forgetting that the demonstrators who went to Chicago to demand a peace candidate who would end the war in Vietnam were met by Mayor Daley's storm troopers. When the seven defendants and their lawyers and Bobby Seale tried to tell what really happened during the Democratic Convention, Judge Julius Hoffman held them in contempt of court. It is Judge Hoffman's court that was contemptible. In the words of the Conspiracy 8:

"The actual crime was that thousands of people successfully frustrated the government's plan to have its war policies quietly ratified by a rigged convention in a city purged of public interest."

AIM knows that attempts by the government to scare the people by singling out a few leaders of the movement to end the war in Vietnam and bring about a just system in this country will not work. The trials of the Chicago 8, the 21 New York Panthers, the 14 New Haven Panthers, etc., etc., will not stop the ongoing struggle for social change.

AIM enthusiastically endorses Conspiracy Day, Saturday, February 21, on the New Haven Green. We call on all New Haveners to join the Conspiracy and to show the judges and their bosses that no trials will stop the movement for change in America.

Mock-up of justice

proclamation

Throughout our history people have tried to work together to change America so that the wealth of this country is used for all the people. The Government's response has been intimidation. arrests or murder. From the Palmer Raids against union organizers to Sacco and Vanzetti to accused "subversives" in the 50's to the Black Panther Party and finally to anti-war activists, our history has consisted of attempted repression of men and women working to control their own lives.

The power interests of this country which control the major institutions have repeatedly attempted to repress Americans working for radical change. These people continue to be *tried and convicted for the failings of American society.* This will only stop when people refuse to yield to this illegitimate power.

We therefore now **conspire** to fight repression and *return all power to the people.*

All power to the conspiracy.

Later the people marched to the steps of the Superior Court where the police tried to stop them. Thirty demonstrators were arrested. [See story this page for a first-hand account of what happened.]

Prelude to confrontation.

Arrested Demonstrator Speaks Out

Written by one of the demonstrators arrested at the demonstration.

Send bail contributions to:
Defense Fund c/o VFB
532 State Street

In the wake of the convictions in the Chicago conspiracy trial, protest demonstrations erupted around the country. Nixon, Mitchell, Magoo Hoffman and all the rich and powerful people they represent were trying to intimidate the American people. "If you stand up for your rights," they are saying, "if you challenge the established order, if you fight for your freedom, we will arrest you, try you in our kangaroo courts, and throw you in our prisons."

In New Haven, we had a demonstration. "Join the Conspiracy" we said. The day's events were sponsored by the Winter-Spring Offensive against the War in Vietnam, and were called to "protest the jailing of the Chicago 8 and other acts of repression" (like the nation-wide attempt to destroy the Black Panther Party). If the government tried to say that eight people conspired in Chicago in 1968, we would say we were all conspirators—conspiring to stop the violence, racism and destructiveness of American imperialism.

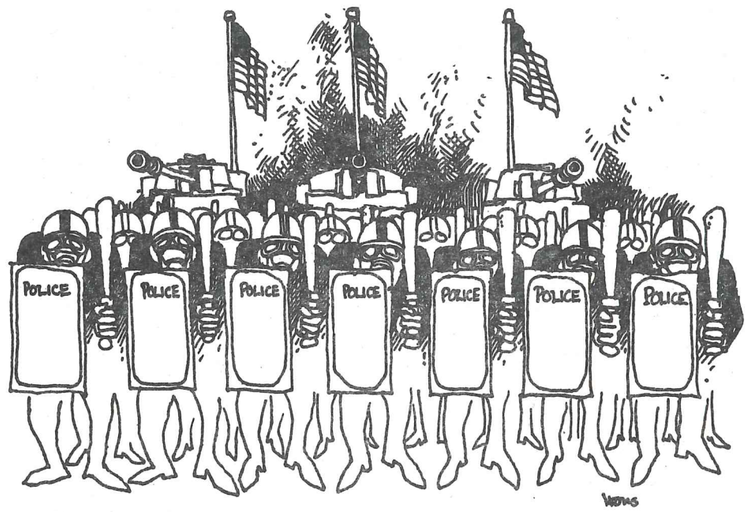
Despite the last-minute cancellation of the "bubble" planned to house the demonstration, 1000 people showed up on the Green. The usual speeches were made, with the usual applause and the feeling shared by some was that speeches were not enough.

The standard pattern of New Haven demonstrations changed, however, while people were standing in front of the Federal Courthouse/Post Office hearing another speech. Someone lowered the flag at the War Memorial to half-mast. For the demonstrators, that signified a lot—that we were no longer tied by myths of patriotism and anti-communism and respectability to a system that was slaughtering Vietnamese and Laotians and Blacks and enslaving half the people of the world.

We moved from the Federal Building towards the flagpole, and then moved over to the State Courthouse. The State Courthouse is where another frame-up is being carried out. The New Haven Panthers are being tried there for the capital offense of working full-time for the freedom of black colonized Americans. Another crime against the wealthy, this time punishable by death.

At the State Courthouse the crowd grew angrier, for this was closer to home. Signs on nearby poles read:

By order of the Superior Court, there shall be no demonstrations, pickets, parades, or the like in the courthouse, 121 Elm St. New Haven, or within five hundred feet in any direction of the courthouse.



Our Constitutional freedom of speech lasts only as long as it deals with nothing important, affects nothing, and offends no one in power.

By now the people were angry, and needed no speeches to express what we all knew very well.

The police were there, Chief Ahern and sergeants and patrolmen, protecting law and order. But it was the politicians law and the capitalists order—not of our making, but made to keep us down.

A few people threw rocks threw the windows of the courthouse. For some people who've grown up in white "middle America" that would be sacrilige. For lots of young people, still able to be angry at the way we're being slowly killed, it made perfect sense. The first brick thrown smashed more than just a window—it busted a hole right through the lies of Amerika.

After a few minutes, someone who threw a brick began to run, followed by some police, followed by the crowd, followed by more police. Turning the corner of Wall Street the forces collided. Our brother was in the police van, arrested for something we knew could not have been wrong. We were afraid to go in and get him out, but instead sat in front of the van, shouted to "let him go." This was obstruction of Justice—a justice based on a power we didn't share. We wouldn't leave. Before the police cleared out, 30 young people were arrested. Hundreds of people came to understand a little better what must be done.

Pigs. The police are violent. They were careful with it, using just enough to fight and force us away, not enough to offend liberal America. Black Jack's and chokeholds were okay but billy clubs and mace were out. The police were arbitrary. People were arrested just for being there. Anyone who stood alone was carted off—people were not being arrested for crimes, but so the police could intimidate the crowd—But neither of these alone is why the police are pigs. It is the law and order and justice they protest—it is whose side they are on. The violence and intimidation and arbitrariness are *necessary*, necessary because the pigs are on the wrong side, arrayed against the people.

What followed in jail and now in court is more harassment and intimidation, and then some. But we won't be intimidated. The Conspiracy continues, and we will raise the level of the struggle.

March 1, 1970

Venceremos Brigade: Hard Work

by Guy Nassberg

"Venceremos Brigade means hard work." So read our introduction to the Venceremos Brigade program to send two groups of 300 North Americans each to Cuba, where we would spend two months participating in the historic 10 million ton sugar harvest.

work and play

The six New Haven residents who left for Cuba on December 2, 1969, approached the task with grand expectations and much anxiety. We knew that the people of the island, 90 miles off the coast of Florida, had been struggling since the Revolution of 1959 to build both socialism and communism in their country. That task was not an easy one, considering the extreme poverty and economic underdevelopment of the island and the constant opposition to the Cuban people's struggle by the government of the United States of America. By going to Cuba, we were breaking the economic blockade imposed by our government on the island and declaring our support for the Cuban Revolution.

That was a pretty big step. We knew some things about the Revolution. First of all, there was the promise of socialism and communism. Socialism means the central control by the state of the means of production and services.

Socialism and Communism

Under socialism, the way the things that affect everyone are done is controlled and determined centrally by the state, instead of by a relatively few people who control the money and power of the society (as in the United States). The state does not exist as a body removed from, and ruling over, the people of the society. Instead, the people, through the state apparatus, make the decisions that determine what they will do with their lives and what the society will do with the wealth and goods they produce. Socialism means that everyone can come together, decide what is in the best interests of the masses of people, and use the state to accomplish those common ends. Things function rationally because the interests of the whole, rather than the interests of the few, are the decisive factor.

From socialism comes communism. Under communism, class society, where one group of people has the money and power to control another group of people, no longer exists. Everyone works for the common good. Everyone comes first because decisions are based upon collective human needs, not upon the selfish needs of the few. The state, as a body to keep people under control, no longer has a reason to exist. Instead, the people internalize the one law of communist society: "From each according to his ability, to each according to his needs." People work toward that end.

False divisions between people, based upon race, class, sex, religion, and material possessions disappear. Real differences, such such as intelligence, physical ability, character traits, function not to hold people back or to keep them separate from each other. They function to contribute to a humanly rich and creative society. People do the best job they can at whatever is necessary because they know that all the rewards of their work will come to all of them.

I think most of the people going to Cuba shared the belief that a communist society, where freedom is determined by the necessity and ability to work together, was a good thing. We had read about Cuba and felt that the people there were in fact moving in a positive direction. But what our participation in that process would mean, in terms of our own lives and the lives of people back in the United States was anyone's guess. Communism was a fine idea, but how would it work in practice?

The First Month

By the end of the first week, the 216 North Americans—including whites, Japanese, Koreans, Hawaiians, blacks, Puerto Ricans and Chicanos, along with 80 or so Cuban cutters and Cuban service personnel, were living in Campamenta Brigada Venceremos in Havana province. We cut seven hours a day, five and a half days a week in the canefields. We were divided into seven work brigades, each numbering about 38 people. The eight or so Cubans in each Brigade, mostly members of the Union of Young Communists (exemplary youth between the ages of 16 and 27), gave us machetes, and, with the help of Reinaldo Castro, national work hero of Cuba, taught us to cut and pile cane. Men did the cutting of the cane, and women did the piling. (In the usual work situation, men comprise most of the voluntary work brigades who both cut and pile their own cane, while women do voluntary work in citrus and other supposedly lighter agricultural tasks.) Each brigade had a chief, who would assign each work couple to four rows of cane, generally supervise our progress, and call brigade meetings to discuss individual and group production.

The camp would awake every morning at 5:30 to the tune of a well-known Cuban song "De Pie" ("On Your Feet"). People would move from the tents of 15-20 comrades each, through the pre-dawn light, to cold water sinks, and then to the dining hall. Breakfast was a small amount of coffee hidden within lots of sugared condensed milk and a roll or two, along with the familiar small amounts of Cuban syrup-sweet espresso. (You cannot work well in the fields after a regular-sized meal.) By 7:00 each brigade would have assembled at the machete rack with machetes sharpened and begun walking by brigade to the fields.

We would work from 7 to 11 a.m. with a marienda (snack) of both cake and drink (fruit juice or delicious Cuban yogurt, soda, lemonade, cola) in the middle. We would have raw cane whenever we needed its energy. Then we'd return to the camp, wash, eat a full meal, and do whatever we wanted until 3 p.m. For the first week or two, we'd sleep during break because our bodies could do nothing else. From 3 to 6 p.m. we'd cut again, with a snack in-between, and return to camp for dinner.

Three evenings a week, both Cuban and North American and European films were shown outdoors. Other activities included visits from the Vietnamese canecutters, lectures and discussions on Cuba, all-camp meetings, even a TV program broadcast from the camp. Sometimes we'd have free time. Lights would be out in the recreation center by 10:30, and sleep would follow. We had no insomnia problems in Cuba.

As for weekends, after four hours of work Saturday morning, people might attend brigade meetings, do their wash by hand, read, walk into the nearby town, or engage in political conversations with Cubans and North Americans. Saturday evenings were devoted to "cultural activities," meaning the two-hour show by Cuban entertainers who travel to the various work camps of Cuba. Sundays would be devoted to trips to the beach, or visits to sugarmills, the Havana Green Belt, a cane-conditioning center, Havana, etc.

Communist "Millionaires"

After the first month of work, the Cubans announced that it was possible for us to become a "millionaire" brigade, that is, a brigade that cuts one million arobas (25 million pounds) of raw cane.

To meet our goal on the projected date, we'd wake a half hour earlier, return to camp at 11:30, leave again at 2:30, and return again when light became too dim for cutting. We made our million arobas, perhaps becoming the first North American millionaires to come to the island to help rather than to exploit the people. We dedicated our harvest to Jesus Menendez, a black socialist who was assassinated 22 years ago. He represented the struggle of the canecutters in the fields. He was Secretary-General of the Federation of Sugar Workers. Everywhere on the island, people rejoiced in our accomplishment and followed our activities in the Cuban daily newspapers and magazines and on TV.

Our last two weeks in Cuba were spent touring five of the six provinces of the island and the Isle of Youth. We saw rice, pineapple, and citrus plans. Cuba will be the largest producer of citrus fruits in the world by 1975 and will begin to export rice in 1971. We also saw industrial installations, many schools and universities, and sites of revolutionary battles (all converted into schools). We were free to talk to whomever we met and to roam around whenever our exhausting itinerary permitted.

Process of Revolution

Revolution, like life, is a process in which people, consciousness and activities are constantly changing and growing. Nothing is stagnant, no one can afford to remain still. In Cuba 11 years ago, the mass of the population worked in the canefields, at most, three or four months of the year for, at best, 70¢ a day. It almost seems a miracle that they were able to survive at all. Women frequently were forced to turn to prostitution, servicing the rich Americans and Cuban bourgeoisie of the cities and the military that kept them enslaved. Before the Revolution, no medical care existed outside of Havana and two small cities. The majority of the people could neither read nor write and were not offered the opportunity to educate themselves. Before the Revolution most of the resources of the country were held by private North American landowners and were either not put to use or were used for the benefit of the United States imperialists who drained the country of its wealth.

Revolution means *hard work*. Revolution means licking underdevelopment, while providing at the same time universally free medical care, free education, free rent by the end of 1970, and food and clothing for *all* people, Revolution means military training necessary to defend the country against another attack from the U.S. All Cubans are armed, and there is no private army, as in a dictatorship, to rule over the people. To protect and extend these achievements, Cubans must work damned hard, make great sacrifices, and live on rationed food.

March 1, 1970

Work Brings Wholeness

But the hard life that Cubans live is no longer something imposed on them from above by a dictator named Batista who got his pay-offs from the United States. The work the Cubans do they do gladly, understanding that it is the only way to build a free society on the island, where life, work, and production are oriented around the good of all. What we North Americans learned in Cuba is that under communism, work loses all the negative and enslaving aspects that characterize work in our capitalist society. People work, not because someone stands over them, but because through work they will gain their freedom. Work does not separate people from each other and from what they want out of life. Work brings people together for the common good. Work makes people and life whole.

What happened to the North Americans in Cuba is that *for the first time* we wanted to go to the fields, *we wanted to do more each day*. Production increased weekly, not because we got paid, or received material bribes, but because we knew that we were working for the good of all.

At first we used a system of individual and group emulation to increase production. We kept daily records of individual and brigade cutting, and weekly meetings were held at which the best cutters and pilers were honored, and brigades won first, second, and third place banners. Emulation was supposed to mean that each person tried to do as well as those in the vanguard, not to better himself, but to better the collective effort.

One Big Family

After awhile we became disenchanted with individual emulation. People felt they understood the importance of work and didn't need to know individual scores. One day we worked in the fields with the first millionaire brigade of Havana Province, the Guerrilleros de Bolivia, named in honor of Che's Bolivian fighting force. These men, whose average age was 40, were terrific. They worked incredibly hard, showing us new methods of cutting and inspiring us with their unbelievable spirit. We learned that they kept no individual scores in their camp. In fact, they shared everything down to toothpaste. As their leader, a black man who played the guitar as sweetly as he spoke, explained: "We live as though we were one big family."

That was it. No more individual scores. In fact, the brigade the New Haven people were in, which won the first prize twice, even forgot about winning the first place flag at the end of six weeks. We stopped thinking about scores, concentrated on production, and worked harder. We wanted to be like the Guerrilleros of Bolivia, because they had translated their love for each other into revolutionary dedication in the fields.

Changes in our work came about as we resolved the contradictions between the roles of men and women in the fields. The Cubans, like all communists, believe in women's liberation, Men and women are seen as equals, differentiated solely by their sexual identities. The women in our brigades felt they were stuck with the boring work of piling, while the men got the challenging and active work of cutting. After a lot of work in the fields, we learned that, with the cane we were cutting and the method we were using, women could often cut as well as men. By the end of the six weeks, everyone in our brigade cut and did their own piling. Everyone developed to the best of his or her ability. Production increased further.

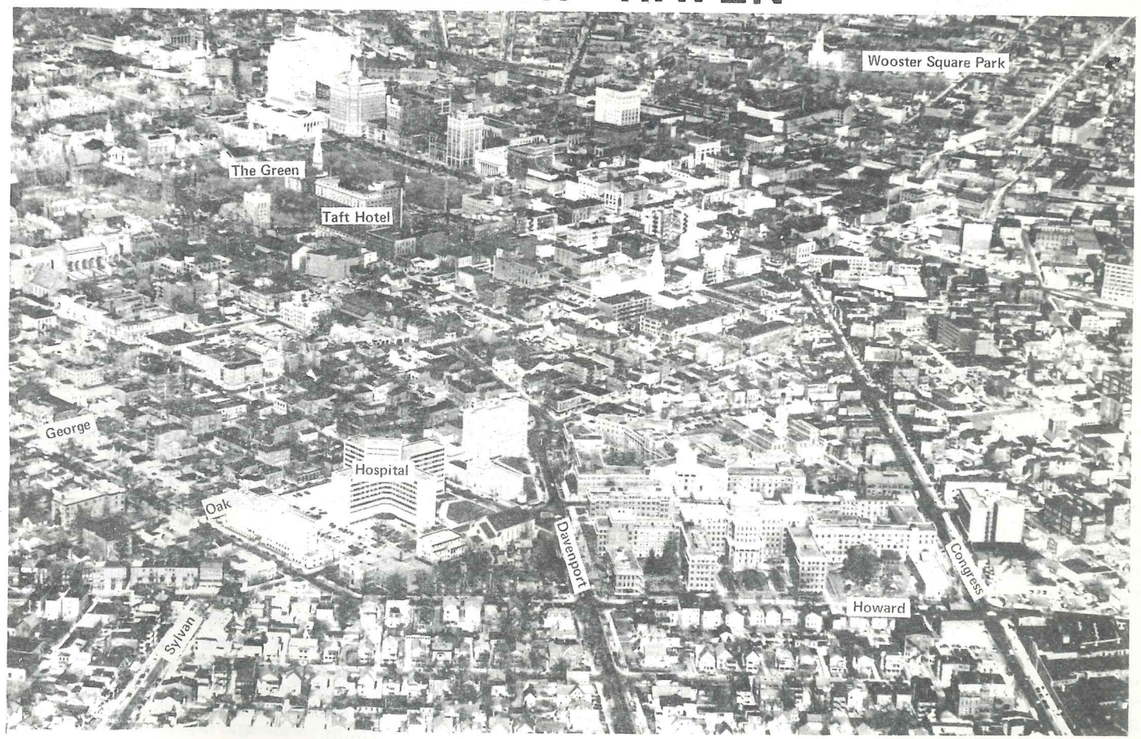
Work and Play

One thing I learned is that under communism, work and play are not two separate things. I, of course, looked forward to the weekends with their music—all the time, everywhere—dancing, occasional swims at glorious Cuban beaches, beer and rum. But I discovered that, as I ran into the beautiful clear blue water, it was not to *escape* from the boredom, alienation, and misery of my work, but to rest and enjoy with others in the same spirit that we entered the fields each morning. I never felt that I was "killing time" or filling up the spaces before I had to go back to work. Work on Monday followed as naturally as dancing follows Conga drumming. Work and play merged, as people lived and struggled together.

We got much less sleep in Cuba than we needed in the United States. Here, a lot of us burn tons of nervous energy, while our anxiety produces no way out of the confusion that threatens to close in on us. In Cuba a lot of that worry disappeared because it had no basis. We didn't have to sit around trying to figure out why we were there or what out lives were about. Our lives were about struggling together to build a good society. Through that struggle we gained strength and confidence. Our energies went into the struggle, and the return was a feeling for life, for each other, and for ourselves that is impossible in capitalist society.

There's so much more to talk about. But space is space, and in this society, AIM has to pay lots of money for each page of print. We of the Venceremos Brigade would like to speak anywhere and everywhere about Cuba and our experiences. We'll have slides and maybe movies. Please get in touch with us through the AIM office, 787-0123. All Power to the People! Venceremos!

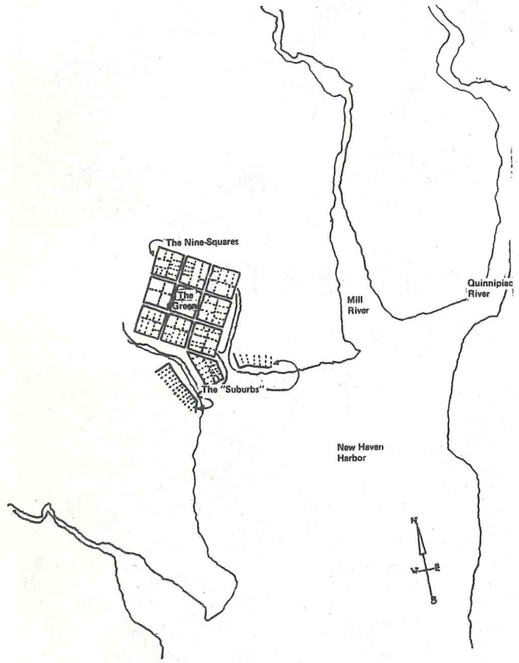
TOWERS AND STREETS OF NEW HAVEN



TOWERS AND STREETS OF NEW HAVEN

by Harris Stone

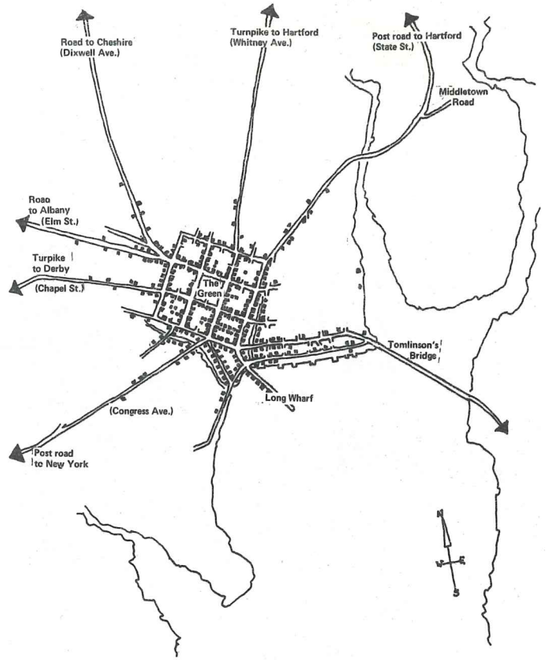
The Urban Renewal Program has been going on in New Haven since 1954, and New Haven has become known as a "model city" for that program. However, serious public opposition developed in 1967, and it's been growing ever since. An increasing number of people question the goals, priorities and decision-making process of the program that's transforming our city. In order to present the story behind both the Urban Renewal Program and the growing opposition to it, I'm going first to run through a brief history of New Haven's growth and then discuss some of the ways Urban Renewal has affected the city.



The Nine-squares and the Suburbs

New Haven, known for awhile as Quinnipiac, was settled in the spring of 1638. During the early summer, the settlers, who numbered about 120 households, staked out a town in the form of nine squares. The central square was set aside as a marketplace and the other squares were parceled out to the 90-odd "principal planters." The remaining households didn't qualify as share-owners so they were given plots in the "suburbs," which were laid out at the southeast corner of the nine-squares facing the harbor or on the rivers that fed into the harbor.

The town plan described a social hierarchy that everyone understood. It was based upon wealth. The richest settler was made the town's chief magistrate and the first governor of the short-lived New Haven Colony.

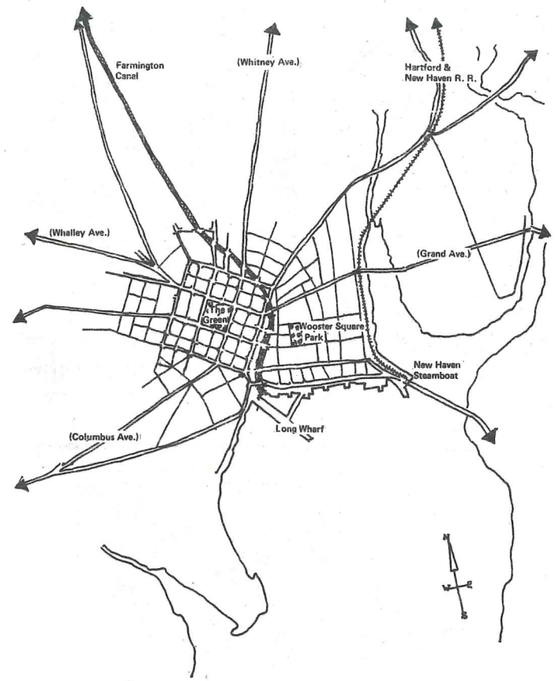


Growth Along Transportation Routes

Until the turn of the eighteenth century, New Haven followed the economic pattern of the rest of Connecticut: subsistence farming with agricultural goods shipped out in exchange for manufactured goods.

After 1700, New Haven's harbor attracted enough of New England's developing commercial activity to draw people to the town from the neighboring communities. In 1784, the year after the signing of the peace treaty which ended the Revolutionary War, New Haven was incorporated as a city. At that time most of the city's 400-odd homes flanked the streets of the original settlement, and most of the remaining homes were located along the rivers which fed into the harbor. Much of the community's business was carried out in these houses, but the city's most important commercial activity occurred at the waterfront. Long Wharf was developed, and warehouses sprang up to the east of it, beginning the development of the Wooster Square area.

Water was the chief means of moving goods and people, and it was to remain so for quite awhile. However, in the 1790's an effort was made to develop a regional road system. As homes previously had been built along the banks of rivers, homes now were built along these roads. The city continued to grow along transportation routes until well into the nineteenth century, at which time the effects of the Industrial Revolution modified this pattern of urban growth.

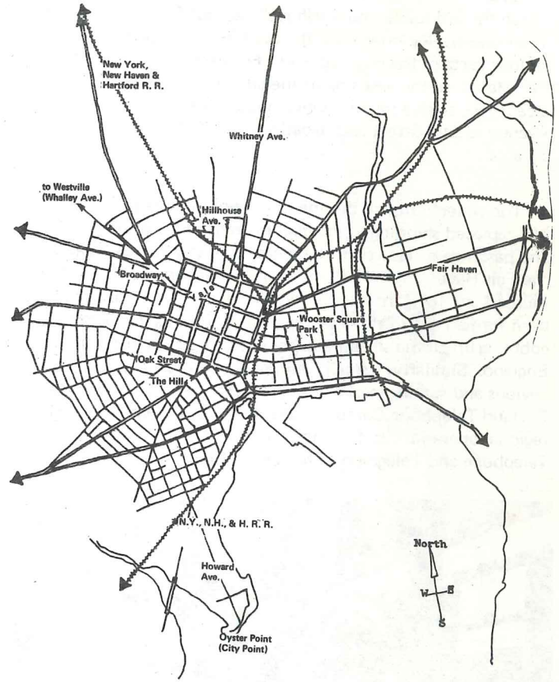


Growth of Capitalism

The new pattern of growth was heralded in the 1790's when a New Haven businessman by the name of Eli Whitney, after securing a government contract to manufacture firearms, built a factory building with workers' housing nearby.

By the mid 1830's machines were playing an increasingly important role in all aspects of the city's life. Factories were replacing rooms attached to people's homes as the focus of the city's industrial activity. A canal had been built that ran from Long Wharf to Northampton in central Massachusetts, and a few years later in 1839, the first line of the Hartford and New Haven Railroad ran north from a steamboat landing in the Wooster Square neighborhood. A personal relationship between master craftsman and apprentice was replaced by industrial capitalism's impersonal relationship between factory owner and employee. Similarly, banks replaced the country merchant as the community's moneylender.

The leaders of the banks, the railroad, the canal, the steamboat company, the largest manufacturing companies and soon the utilities formed a small, intertwined group or local ruling class. For example, James Brewster, the owner of the largest carriage factory in the city, was the person who requested the charter for New Haven's first railroad company. Soon thereafter he entered into association with the New Haven Steamboat Company. He was one of the founders of the city's first savings bank and one of the principal organizers and owners of the New Haven Water Company.



Industrial Growth

Until the 1830's most of the people who moved to New Haven came from other parts of Connecticut. However, the canal venture, doomed by competition from the railroad, had brought workers to the city from Ireland. In 1830 the city had approximately 10,000 inhabitants. In 1860, it had about 40,000. Most of the newcomers were foreign-born and most came looking for work. After the Civil War the immigration from Ireland and, to a lesser extent, from Germany continued. In the 1880's, it was replaced by one from southern Italy and esatern Europe.

During this period the nine-squares was still the center of the city's political and social activities, but these activities could also be found in the various neighborhoods. Many rich families still lived within the nine-squares, but the character and function of the inner city was changing. Italian immigrants were moving into Wooster Square and into parts of the Hill area where Irish and Germans had once lived. Russian Jews were settling in another part of the Hill along Oak Street. Some of the more successful pre-Civil War immigrants were moving into fine old homes, like those around the park in Wooster Square, while their former owners were moving away from the factories and the newer immigrants toward areas like Hillhouse Avenue near the expanding campus of Yale University and toward the outer parts of the city, like Westville and the Whitney Avenue area.

The old suburbs to the east and southwest of the nine-squares were now the densest areas of the city with thousands upon thousands of units of workers' housing packed around hundreds

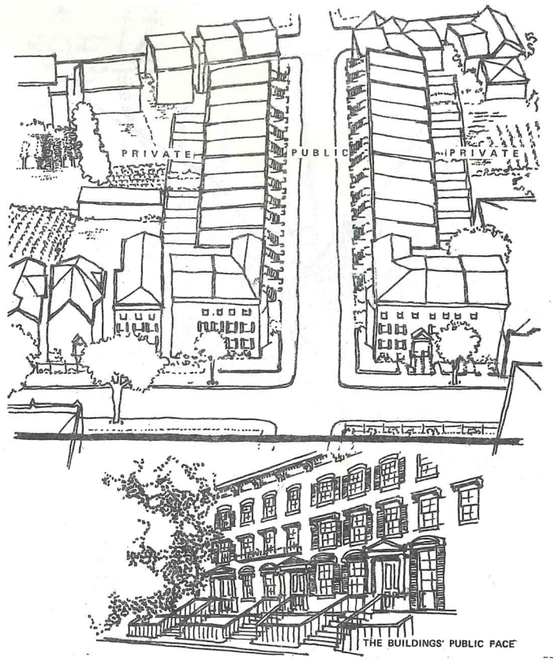
of factories. Many dozens of new streets had been jammed between the old roads which still radiated out from the nine-squares. The horse-trolley now made its way down the old roads tying the various parts of the city together. For example, a resident of Fair Haven on the east side of the city for five cents could catch a car every twelve minutes which would take him down Grand Avenue to Elm Street and Broadway on the west side of the nine-squares.

The waterfront had declined in importance as the railroad had replaced shipping as the major means of transporting goods and passengers. However, the oyster industry remained active in the Fair Haven and City Point areas of the harbor. As for the railroad, by 1872 the New York, New Haven and Hartford had been formed out of three separate lines and was in the process of gobbling up all the small independent companies in southern New England. Similarly, a small New Haven enterprise had grown by devious and sundry means into the region-wide Southern New England Telephone Company and then merged with other giant regional operations to form the national monopoly American Telephone and Telegraph. Ther era of Big Business had arrived.

The Street and Adjacent Walk-ups

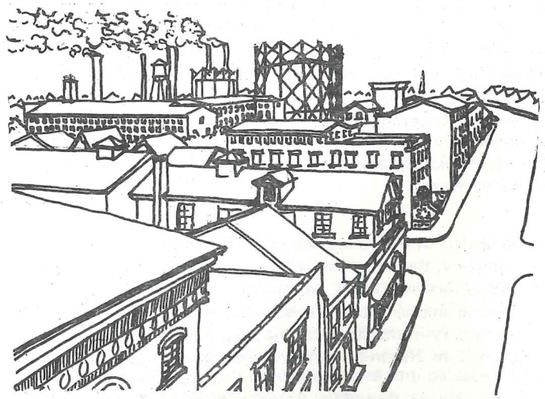
By 1900 the city had a population of a little over 100,000 people. There were over 10,000 Irish, more than 6000 Germans and Swedes, over 5000 Italians, over 3000 Russian Jews, about 2000 English and Scots, and some 4000 people of various other nationalities.

The central streets were crowded with horse-drawn vehicles and electric trolley cars. A street such as Oak Street was lined with shops—some of their merchandise was placed out in front in boxes and barrels or just heaped on the sidewalk. Pushcart peddlers sold fruit and vegetables from wagons. "Customer peddlers" carried packs of dry goods from door to door. Occasionally a man walked by selling hot sweet potatoes. The sidewalk was crowded with shoppers, hawkers, running children. The windows of the apartments above the shops were like box seats for observers of the hectic street scene below.



THE BUILDINGS' PUBLIC FACE

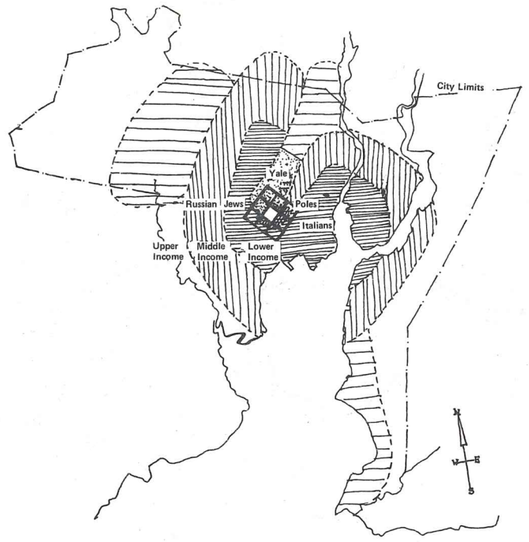
Other streets were quieter, but the physical pattern was similar. The street with its sidewalks was the principal public space of the city, for it was the major link between the buildings of the city. A person drove along the street, then walked along the sidewalk until he arrived at the building he was looking for. The facade of the building that faced the street was usually more elaborate, more formal than the other facades. It was the public face of the building. The front door was usually sheltered by a small roof supported on elaborate columns or wall brackets—a kind of miniature building that marked the public entrance and gave it character, for no two were the same. Behind the front door was private indoor space. Private outdoor space was on the other side, reached through a back door.



Factories and Adjacent Workers' Housing

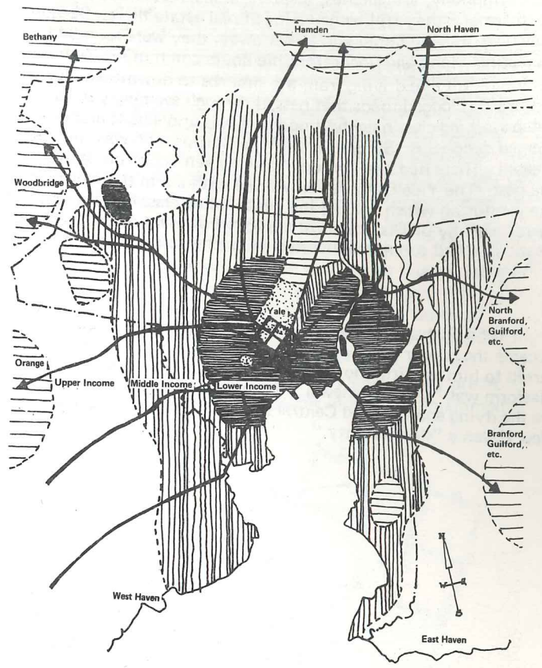
The buildings, more often than not, were put up by speculators who, like the factory owners, operated with little control by the government, little concern for the urban environment they were creating, and little in mind beyond making as much money as possible in the shortest possible time. Like the factory owners, they were indifferent about the effects of the noise and deadly coal smoke generated by the adjacent factories and ignored such basic human considerations as the need for systematic garbage collection, decent sanitation facilities, fire precautions, play space for children and recreation facilities for adults. There was no such thing as a city planner, and architects only designed mansions and institutions for the ruling class.

The scale of the city was measured in terms of the amount of stairs people would climb, the distance they would walk and the things which could be assembled by hand. Today people like architects and city planners refer to this scale nostalgically as "human scale."



The City as a Series of Concentric Rings

New Haven's population increased to 133,000 in 1910. It was 162,000 in 1920 and then, because immigration was drastically curtailed, it remained the same until 1950. Italians now comprised the largest ethnic group. They tended to live in the Hill and the eastern sections of the city. Russians, mostly Jewish, tended to live in the western sections. Poles tended to live in the area to the northeast of the nine-squares. The Irish were scattered throughout the city. Besides being divided by ethnic groups, the city tended to be divided into residential rings of different income groups. The poorest group, usually the latest immigrants, was in the oldest area closest to the nine-squares. The middle income groups were in the next ring moving outwards. The richest people tended to build new homes in the least developed areas furthest out. Clearly, New Haven was no "melting pot."



Post-World War II Suburban Sprawl

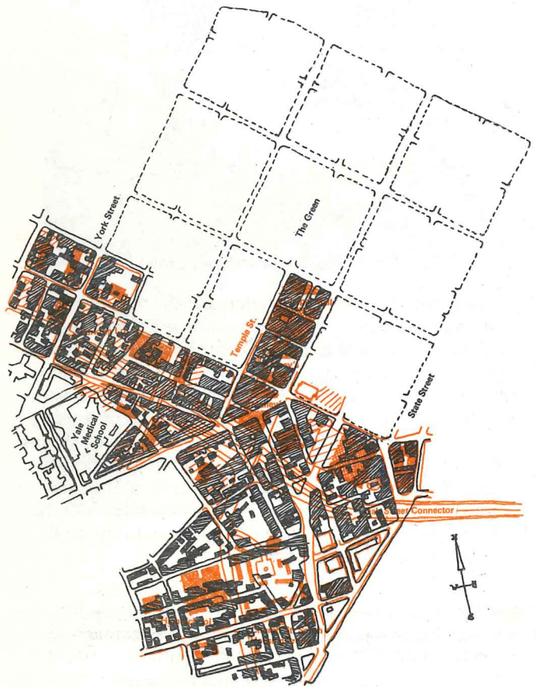
With the cutting back of immigration and the development of the automotive industry, the pattern of urban growth began to change again. The inner city remained a dormitory for the old, the sick and the most underpaid white workers, but it now primarily became a ghetto for blacks and other non-white working class groups. Here and there were small enclaves of the very rich, students, and artists. The middle and upper-income groups maintained their positions in the series of concentric residential rings. After World War II, encouraged by the automotive and building industries working through the Federal Housing Authority (FHA), these groups moved outwards—mainly to the small suburban towns that ringed the city.

Not surprisingly, businesses that catered to the upper-income groups responded to their moving outward by relocating from downtown to suburban shopping centers. By the same token, businesses whose market was found among the people who lived in the inner city stayed downtown. For example, in 1954 when Sears moved from downtown New Haven to a suburban location, a "penny arcade" moved across the street from the store that Sears had vacated and started doing a lively business. At about the same time, a local lingerie business moved its more expensive lines to a store in a new shopping center that was built across the street from the new Sears while maintaining its less expensive lines in a store downtown. Both shops did well. In short, the character and function of the nine-squares was changing again.

Although the very rich now lived far from the nine-squares, they were still very much tied to it. They still worked there in investment firms, professional and corporation headquarters buildings, and the university. They still found amusement there:

the symphony, art galleries, theaters, clubs, restaurants, etc. Furthermore, they still owned a lot of real estate there. Because they were moving father and father away, they were spending increasingly long and uncomfortable hours commuting. Suburbanites didn't like driving from the suburbs to downtown along old, traffic-clogged roads that passed through seemingly delapidated working class neighborhoods. It was unpleasant and even seemed dangerous. Similarly, the Yale Corporation was also displeased. There had been serious "town-gown" confrontations in the past. The Yale Corporation viewed with alarm the fact that the institution which trained the white ruling class had become surrounded by blacks, the most exploited element of the working class. Yale had too much invested in its physical plant to move it to the suburbs.

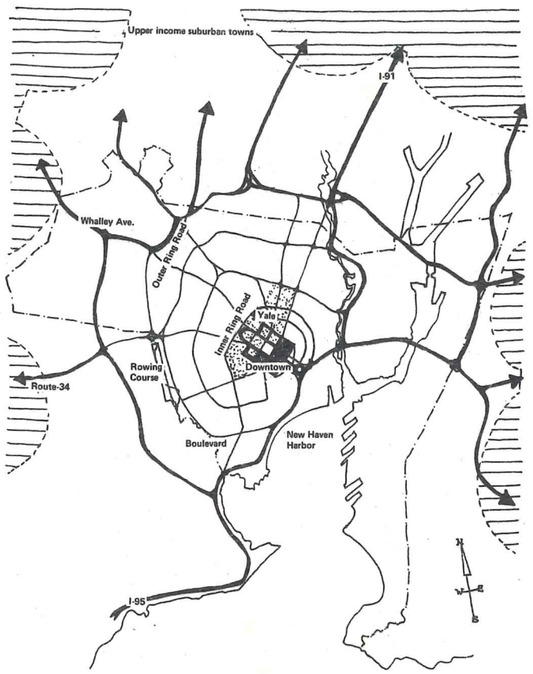
In 1954 Richard C. Lee, the director of Yale's news bureau, became the mayor of New Haven. His political opponents referred to him as "little boy blue." The major plank in his platform was "Urban Renewal," a program that would "revitalize the dying and blighted Central Business District" and make New Haven a "slumless city."



Oak and Church Street Projects: Before and After

The Oak Street and Church Street areas were the first to be "renewed." The buildings in the area, for the most part, had been built by speculators who were exploiting the need for workers' housing for personal gain. The buildings hadn't been much good when they were new. They hadn't been improved by the series of absentee landlords that had milked them over the years since then. However, whatever problems the people had who lived in these buildings at the time of their "renewal" were about to be made worse, not better—made worse by "Urban Renewal."

Within a few years, 140 acres of land were totally cleared. Thousands of units of housing for low-income families were demolished. Hundreds of small businesses and dozens of dense, varied, lively streets disappeared. They were *not replaced* with new housing for low-income people or new low-rent space for small businesses. They were replaced with: University, Madison, and Crown Towers—luxury high-rise apartment buildings set in the midst of grassy lawns and parking lots; a new headquarters and parking lot for the Southern New England Telephone Company; new facilities and parking lots for the Yale Medical School; Malley's and Macy's—two department stores designed to attract the middle-income market; Chapel Mall and College Plaza—smaller stores combined to function and appear like the new suburban shopping centers; the Oak Street Connector—a grass-bordered highway between the suburbs and downtown; and the elaborate Temple Street Parking Garage at the end.



The Masterplan

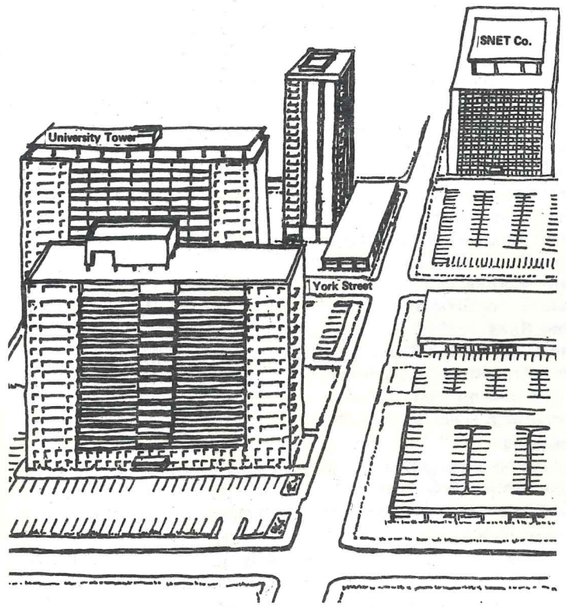
Clearly, the goal of this kind of urban renewal was to get the rich to live again in the inner city and to get suburbanites to shop there. Furthermore, a decision was made to build highways from the suburbs to downtown and to force people to use their cars, rather than develop mass-transit. Why?

As most people are aware, the American economy is dominated by a relatively small number of giant corporations. It so happens that eight of the ten largest corporations are either car manufacturers or oil companies. Both are dependent on consumer demand for cars, as are the giant corporations in the steel, rubber, glass and paint industries. The automotive industry played a major role in establishing the policies and priorities of the Urban Renewal Program.

The related interests of the large construction, heavy equipment and building supply companies also played an important role. Existing neighborhoods can, for the most part, be rehabilitated by small contractors and individual craftsmen. Renewal projects which call for totally new construction, however, require the organization and expensive equipment of large, heavily-financed corporations.

Finally, America manufactures goods for a world market. It's good for business and helps sales programs when American cities are sparkling showcases of its products. Corporations like General Electric and Westinghouse carry this thinking to its logical conclusion when they talk about "New Towns," furnished entirely with General Electric and Westinghouse products.

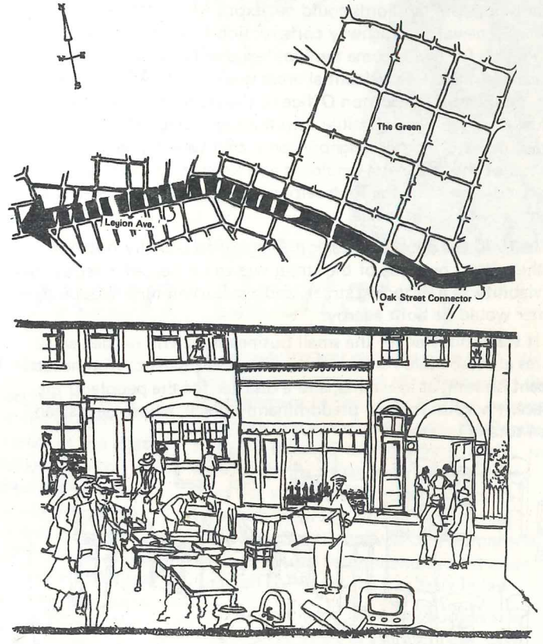
Seen in the light of all this, the planning objectives and aesthetic considerations of the Urban Renewal Program are less the product of sociological or architectural theory than of the functioning of corporate capitalism. For example, once the idea was established that "separate land uses" represented a "good urban environment," it followed that existing inner-city neighborhoods represented a "bad urban environment" because in them housing was mixed with shops, schools, and industry. Even though most industrial operations are now perfectly compatible with neighborhood life — the exception being a small percentage of factories engaged in ceratin kinds of heavy industry—the major excuse for labelling neighborhoods like Oak Street "slums" that should be totally demolished for new construction was the fact that they contained "mixed land uses."



The Aesthetic of Corporate Capitalism

The new buildings and facilities were aloof and set apart from the low-income areas that they in part replaced but which still surrounded them and disdainful of the remnants of the old city with its nineteenth-century pattern of noisy street life and maze of small competitive businesses. A new scale was introduced—a scale measured in terms of what particular machines could do: the automobile, the elevator, and assembly-line techniques of building construction. Streets and adjacent walk-ups with private backyards were replaced with highways and elevator highrise buildings with meager concrete balconies set in the midst of unusable open space. Windows and doorways were replaced with "curtain walls". The image of the new downtown was similar to the image of the new buildings: clean, impersonal, and rich.

For the giant corporations and the political bureaucrats who represented them, this period was not one of experimentation but rather a period of consolidation. This was not a time to discuss alternatives publically; rather, it was a time to announce policy that had been worked out by "experts." People were not to walk,meet, investigate alternatives; rather, they were to drive on limited-access highways to fixed destinations. Mother would be at home. Father would be at work in an industrial park. The children would be in school in an educational park. Old people would be in Senior Citizen Centers, artists in Cultural Centers, government officials in Government Centers, shoppers in Shopping Centers—all traveling to and from their assigned destinations in individual automobiles. Very neat. Very predictable. Very easily managed—even capable of being programmed for a computer.



Legion Avenue: Neighborhood Becomes Highway

The price that the economically and politically powerless had to pay in order that the city might be restructured in this way is indicated by the story of Legion Avenue.

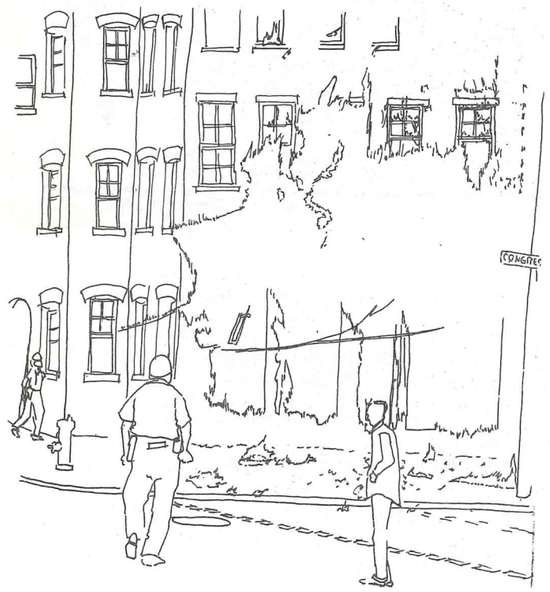
In the early 1950's, Legion Avenue was a prosperous shopping street. Its dense mixture of over 200 apartments, nearly 100 shops, and smattering of recreation facilities made it a bustling city attraction. A trip to one of its bakeries on Saturday night or to one of its delicatessens on Sunday was considered a special treat for families throughout the city. During the week its specialty shops—especially its nearly 30 food stores—attracted shoppers from the entire region.

In spite of this, Legion Avenue was doomed by the Redevelopment Agency when it declared the adjacent Oak Street neighborhood a "slum" and replaced it with a highway. It was clear from the outset that the highway would eventually be extended through the Legion Avenue area and connect with Route 34 in the suburbs to the west of the city. However, for the next 12 years the businessmen and residents of Legion Avenue didn't know when the highway would be extended, precisely where the extension would be located, or what the plan for the rest of the area would be. Small businessmen had to decide whether to move—without compensation and without assurance that they could survive in a new location—or wait it out. Expanding or modernizing in the Legion Avenue area was clearly out of the question. Buildings weren't improved or repaired. Residents were in a similar predicament. No one could thrive in these conditions—except slum-landlords, who soon closed in for a killing.

After the market value of these deteriorating properties fell, slum-landlords bought them. They knew little pressure would come from official quarters to maintain properties that were scheduled for demolition by the Redevelopment Agency. In the meantime, slum-landlords could get exorbitant rents because Urban Renewal and highway construction had created a scarcity of housing for low-income families—especially for blacks to whom housing in the outer residential areas was closed. As it turned out, the Family Relocation Office of the Redevelopment Agency actually moved black families into these buildings scheduled for demolition from other neighborhoods that were being "renewed." On top of this, the slum-landlords also knew that either the Highway Department or the Redevelopment Agency would soon buy them out at a "fair" price.

In 1966 the people of Legion Avenue were finally notified of their fate: one side of the street was to be cleared, destroying its viability as a shopping street, and a suburban-type shopping center would be built nearby.

It was a disaster for the small businessmen who needed small stores at reasonable rents; a disaster for the residents who needed decent housing at low rents; and a disaster for the people of the adjacent neighborhoods, predominantly black, whose needs had been totally ignored.



The People Rebel

In August 1967, the people rebelled. The report of the National Commission on Urban Problems states that, because of Urban Renewal and highway construction, New Haven had "a deficit of 2600 housing units. If one assumes an average of four persons per unit, the 2600 deficit amounted to housing for more than 10,000—roughly seven per cent of New Haven's population. It is hard to escape the question of the relation between these large deficits...and the unrest that led to the rioting." The report further noted that its statistics were "an understatement," for, among other things, they did not include demolitions "caused by highways"—a huge omission. For one highway alone (I-91), demolished buildings amounted to housing for more than 1300 families. Yet, after suppressing the rebellion, the mayor was quoted by the newspaper as saying: "...it won't deter me from continuing the programs we have and if possible intensify [sic] them." He did. However, that winter the opposition to these programs also began to intensify. The story of the ensuing battles between those who continued to restructure the city as a model of Corporate Capitalism and those who began to search for alternatives has been told in detail in the **AIM Newsletter:**

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Lopez Family Discusses Urban Renewal	v.I:9, 9/2/66
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Yale Grabs Parkland	v.V:1, 1/15/70

SOURCES:

Osterweis, Rollin G. THREE CENTURIES OF NEW HAVEN, 1638–1938. New Haven, Connecticut: Yale University Press, 1953.

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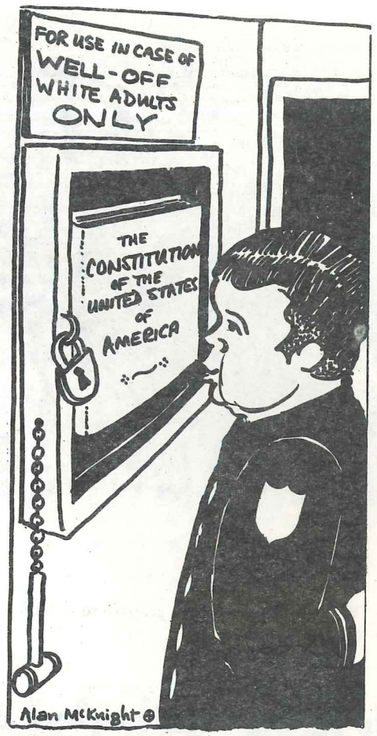
GUARDS BEAT PANTHER WOMAN

The Coalition to Defend the Panthers charged on February 20 that guards at Niantic Prison for Women "beat and molested" 16-year old Rose Smith, a member of the Black Panther Party being held in connection with the Alex Rackley murder.

According to the Coalition, a male guard at the prison "twisted Miss Smith's arm so severely that a ligament was torn...One of the other guards struck her continually. Miss Smith, despite her injuries, protested this treatment." Later, according to the Coalition, a guard threw Miss Smith to the ground so severely that she "lost consciousness for an undetermined period of time."

The Coalition is made up of New Haven community groups which state that "they are concerned that the Black Panthers involved in the Rackley case receive the justice they deserve." The Coalition in the past has protested the treatment the prisoners are receiving in the state prisons. It has also called for the granting of bail for all of the Panther defendants pending their trial.

In an open letter to Commissioner of Corrections Ellis McDougall, the Coalition stated that they "believe that all prisoners deserve the right to humane treatment while they are in jail." The letter goes on to say, "We also demand that the guards who beat Miss Smith be fired immediately, and that Miss Davis, the warden of the prison, be suspended until the responsibility for this incident can be determined." The letter demanded that bail be granted immediately for the Panthers now in jail. The complete text of the letter to Mr. McDougall is printed below.



Coalition Protests Prison Brutality

Open letter to Ellis McDougall, Commissioner of Corrections, Hartford, Connecticut.

Dear Mr. McDougall:

The Coalition to Defend the Panthers protests the beating of Rose Smith, a 16-year old member of the Black Panther Party, in the Niantic Prison on February 14. According to our sources, who spoke directly to Miss Smith and saw her physical condition, the following took place: Miss Smith was threatened by a male guard. When she refused to be intimidated, the officer struck her in the face with his fist. Miss Smith protested this treatment. At this point, four additional male guards were called to her cell. One of them twisted her arm behind her back so severely that a ligament was torn. While he held her in this manner, one of the other guards struck her continually. Another guard molested her all over her body with his hands. The guards then started to leave her cell. Miss Smith, despite her injuries, again protested the beating she received. At this point, one of the guards re-entered her cell, picked her up, and threw her to the ground. He then picked her up again and threw her against the bureau in her cell so severely that Miss Smith lost consciousness for an undetermined period of time.

While this was going on, two other female Panther prisoners, Erika Huggins and Margaret Hudgins, protested the beating Miss Smith was receiving. As a result, they also were handled brutally by the guards. Miss Huggins was thrown to the floor, and Miss Hudgins was choked around the neck by one of the male guards. As if this brutal treatment was not enough, all three women were later told that they would be confined to their tiny cells for 30 days. Miss Smith was further threatened with a possible seven-year jail sentence.

The Coalition believes that all prisoners deserve the right to humane treatment while they are in jail. As you know, we have protested before the intimidation and mental torture the Panther prisoners have received in the Connecticut prisons. We are therefore particularly outraged that the treatment these women have received has not only not improved but has descended to the point that they are now being beaten and manhandled by prison guards.

We would also point out that our Coalition has demanded in the past that the Panthers and all other prisoners be released on reasonable bail pending their trial. We feel that the beating of Miss Smith and the mistreatment of the other Panther prisoners is simply one more reason why the Panthers must be released on bail immediately. In light of the fact that your prison system does not seem to be able to protect its prisoners from the kind of brutal treatment Miss Smith received on February 16, we urge you to recommend immediately that bail be set for the Panthers in jail.

Mr. McDougall, we demand that you take specific steps to see that beating of prisoners never occurs again. We understand that you were present at the time of the Niantic beatings. In any case, we demand that you conduct an immediate investigation of this incident and make the details public as soon as possible.

We also demand that the guards who beat Miss Smith be fired immediately, and that Miss Davis, the warden of the prison, be suspended until the responsibility for this incident can be determined. Finally, we demand that you make public the actions you plan to take to assure that this kind of disgraceful beating never occurs again.

Robert A. Abramovitz, M.D.
Chairman, Coalition to Defend the Panthers

Working-class residents prepare to defend their neighborhood against brutal police.

Bernadette Devlin addresses a group of workers on the street in Northern Ireland.

Irish Rights Struggle Continues

by Donal Hurley

The author is from County Cork, Ireland.

Since October 1968, the people of Northern Ireland have been waging a struggle for full civil rights. But this civil rights movement has been played up in the American press as a civil war between Catholics and Protestants. The interests of the British are separating the people.

In the past few years, industry in Northern Ireland has gone downhill. Industry in the South has grown fast. British companies own most of the investment in the country, but there is some competition in the South which they want to get rid of. The ruling class of Britain wants North and South Ireland united but economically dependent on Britain. To carry out this policy, the British seek to keep the people within each part of the country divided. Religion has been used for this purpose.

The Irish people will not unite until the many laws in Northern Ireland that discriminate against working people are changed. The British are trying to quiet the people with promises of reforms in the future.

In the North the workers are divided along religious lines as a result of past policies of the government. Catholics see the Protestant workers as the allies of the ruling class which oppresses them. Protestants are afraid they will lose what seem to be their "privileged" positions if civil rights are granted to the Catholics. This sad situation has caused religious riots in Belfast and Derry during the last year. The riots will continue until all the workers realize that their common enemy is the ruling class which owns and controls the factories and businesses.

Derry Labour Party

Though admitting that Catholics and Protestants are still at one another's throats—and from that point of view the Civil Rights Movement has failed—the Derry Labour Party, which supports workers' power, points out that the people of the Bogside (Catholic) and Fountain (Protestant) slums of Derry have a lot in common. The Party says:

"They are the people who get least out of life in Derry city. They live in the worst houses. They earn low wages. They get the worst education, wear the cheapest clothes, drive the oldest cars. No one asks them about how they would like things to be. Workers, as a general rule, have no choice. But they are the only people who will ever be asked to sweat in the course of a day, who will ever have to get dirt under their fingernails to keep their families. In all things that matter, happy or unhappy, we, the working class from Bogside and Fountain always come off worst. This is a unifying factor."

Protestants have more jobs and houses because of discrimination against Catholics, but that does not mean that the Protestants have privileges. It is not a privilege but a right to have a house and a job. So the Civil Rights Movement's demands must be jobs and houses for all.

Rev. Ian Paisley, leader of the right wing of anti-Catholics, has followers who are poor Protestants. They are also concerned about jobs and houses and must be encouraged to join the Civil Rights Movement. They will join only when there is an end to "Catholic" demands. Since the problems are economic, all who are sure that only a radical change will solve the problems must continue to express their point of view. They have to stand apart from the moderates who refuse to listen to the people and are only interested in their own selfish aims.

Republican Movement

In Southern Ireland there is unemployment, poor housing and very low social benefits. The Derry Labour Party expresses solidarity with their counterparts in the South who are working for a solution to the same economic problems. One of the most active sections of the South is the Republican Movement (the Irish Republican Army and its political wing, Sein Fein). The Republican Movement has just issued its program for the 1970's.

Not only will Republicans campaign in the North—they are very active in the Civil Rights Movement there—but they will also campaign in the South against the native businessmen who have assisted British and other foreign industrialists in the British economic conquest of Ireland. They will practice economic resistance, political action and military action.

They will try to help the homeless people achieve their right to a decent roof over their heads. They will try to make the unions responsive to the demands of the rank-and-file and stop laws that will curb strikes. They will support poor farmers in their demands for assistance to modernize small farms, not just large estates.

Looking at these actions on both sides of the border gives reason for hope. The struggle now includes all 32 counties of Ireland. One day there will be a 32-county Workers Republic.

Back in the USA

Here in the USA, the representative of the Civil Rights Movement is the National Association for Irish Justice. The New Haven affiliate of this group is called the Committee for Justice in Northern Ireland. The group supports the struggle North and South by informing Americans about the movement and raising money. So far there has been very encouraging support from workers in the Irish-American community. There has been hostility from some of the "respectable" Irish. The group has invited Eamonn McCann, a leader in the Irish rights struggle, to New Haven on Friday, March 6 [see story this page]. Similar events are planned for the future.

Bernadette Devlin and Eamonn McCann after Devlin's sentencing by pro-imperialist court.

Eamonn McCann to Visit Here

On Friday, March 6, Eamonn McCann, 26-year old leader of the Derry Labour Party, will speak at the Yale Law School Auditorium at 8:30 p.m.

McCann is active in the left-wing of the Northern Ireland Labour Party. Born in Derry working-class Catholic ghetto of Bogside, McCann was a member of the Irish Workers' Group (IWG), an association of Irish workers and students in Britain and Ireland committed to bringing socialism to Ireland. The IWG dissolved in 1969. The Irish members joined various groups in Ireland, including People's Democracy.

McCann was active in the civil rights movement within Northern Ireland from its early militant days in 1968. He was also a supporter of People's Democracy (PD), formed in 1968 among students, including Bernadette Devlin. He was a contributing editor of PD's first monthly paper. PD favored militant action against discrimination but went further, insisting that the essential problem was one of scarcity and class exploitation. PD campaigned on this platform in the February 1969 general election. The paper attacked not only the Protestant ruling party (the Unionists) but also the Catholic clerical and conservative party (the Nationalists). They succeeded in winning the votes of many Catholic workers and small farmers. Protestants' attachment to discrimination because of supposed Protestant "privileges" and fear of Catholic Nationalism prevented the development of the inter-group base of both Catholics and Protestants which PD, along with all Irish socialists was trying for.

McCann's group insisted that Protestant workers could not be expected to support democratic rights or adopt a class-analysis so long as they saw Catholic workers and Catholic employers marching under the same banner. The emphasis of his group, in common with PD, is to turn the civil rights movement away from Catholic rights and towards workers' rights.

During the outbreak of fighting between groups in August 1969, McCann distinguished himself on the barricades of the Bogside, along with Bernadette Devlin, defending his neighborhood form the brutal police and Paisleyite (fascist-like) gangs. Since August he has been working on both sides of the Irish border seeking to organize a revolutionary socialist, working-class movement.

McCann is coming to the United States to talk about the civil rights and workers struggle in Ireland and to learn about related movements for social change here. His tour will help publicize the National Association for Irish Justice, which is the American representative of the Northern Ireland Civil Rights Association. Money is urgently needed for the work of the Associations in Ireland and in this country. Contact:

Donal Hurley, 47 First Avenue, Branford, Conn.

Peter O'Connell, American Independent Movement, 148 Orange Street, New Haven.

G.E. Settlement: Gains and Losses

by John Mendelhoff

Editorials in the commerical press say that unions have too much power. 147,000 General Electric workers in 12 unions would disagree. They had to strike for 14 weeks to defeat the company's effort to destroy their unions. GE had demanded the elimination of the national agreement and a return to plant-by-plant bargaining. It also demanded the right, in the event of a strike, to lock out workers who were not involved in the strike.

The long strike, led by the International Union of Electrical Workers (IUE) and the United Electrical Workers (UE), forced the company to give up these harsh demands.

GE also had to drop its demand for a one-year contract. The company wanted the union to have to bargain again next year when the recession will have set in and higher rates of unemployment might weaken workers' power.

The new contract, which runs for 40 months, provides wage increases of 7% a year (including 2.5% a year for cost-of-living increases). But if prices continue to rise more than 6% a year, then the GE workers will be right back where they started last year.

That's what happened to them during the last three-year contract. Inflation wiped out every cent of their 13% wage increase. GE has already announced a 3% jump in appliance prices on top of another 3% increase just five months ago. GE is raising its prices so as to be able to continue to rack up its huge profits.

One major gain for the workers in this contract is a much bigger pension. The monthly minimum per month of service jumps from $4.50 in the old contract to $5 now, $5.50 in '71, $6 in '72, and $6.50 in '73. They also won considerably improved medical care provisions.

But the strike did not force the company to pay the same wages in the South that it does in the North. Forcing the company to end regional wage differentials might have given workers more security against "runaway shops."

The unions also failed to stop GE's wage discrimination against women. Semi-skilled women workers still make less than male sweepers. The UE, however, did negotiate a plan to put 1c of each year's increase into a special fund to increase women's wages.

The UE provided leadership in another way too—union democracy. The IUE was not planning to let its membership vote on the new contract; instead its GE Council, made up of representatives from its GE locals, would decide. But the IUE finally decided that it would look bad if all the UE members could vote on the contract, but its members couldn't; so it held membership votes too.

As it turned out, the only big locals to reject the contract were IUE locals in Syracuse and Schenectady. Perhaps one reason they voted "no" was because strikers in New York receive unemployment compensation after the seventh week of a strike. Strikers there are in a stronger position to hold out for a good contract.

GE workers fell far behind workers in other basic industries during the 20 years when their unions had to bargain separately, because of splits between them caused by anti-radical hysteria whipped up by the government. Now the 12 unions representing these workers are united in coordinated bargaining, but they have a lot of catching up to do.

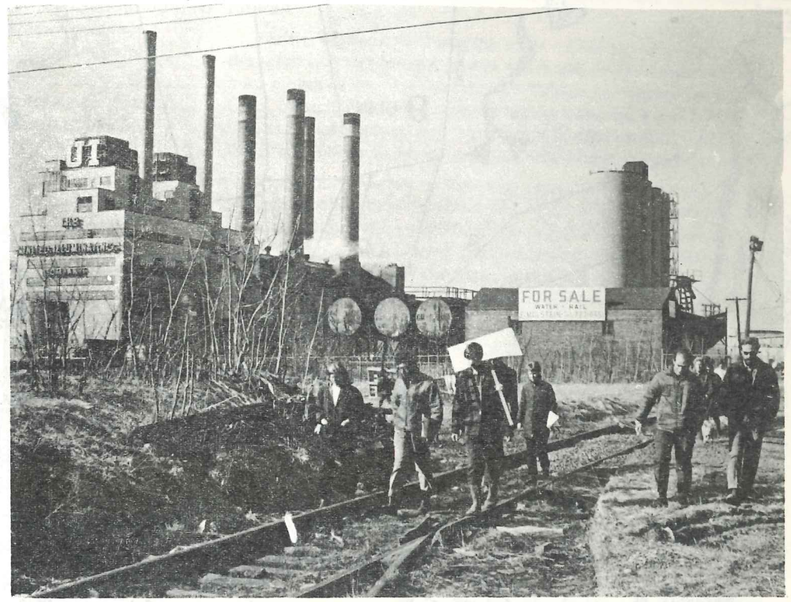
It won't be easy. Many of the company's plants are still unorganized, including several here in Connecticut. The 3 000 GE workers in Bridgeport are the only GE workers in the state who have a union. The new contract should help the unions organize those other plants.

BILLIONS IN TAX GIMMICKS FOR OIL
GOVT. IMPORT QUOTAS TO OIL INDUSTRY: $7 BILLIONS A YEAR
GOVT. GIFTS TO SHIPPING INDUSTRY
$.S.T. GOVT. FUNDS TO COMMERCIAL AVIATION INDUSTRY
BILLIONS FOR ANY KIND OF MILITARY SPENDING PROGRAMS
HOUSING
ANTI-INFLATION SPEECH
SALARY INCREASE
SALARY INCREASE
CONGRESS
SALARY INCREASE
GOVT. HANDOUTS TO RICH FARMERS

"Unfortunately, some . . . will feel this necessary adjustment more directly than others." — President Nixon in his address to the nation in which he called on working people to give up their wage demands.

The land, air and water should belong to all of us. Instead, a few people...

by AIM Environment Committee



Nixon and a number of other politicians have just discovered this too. A month ago *Newsweek, Time,* and *Look* all had big spreads about the environmental crisis. What they seem to be saying is that the air pollution has gotten so bad that it has spread to the suburbs, and the water pollution is getting so bad that it is starting to cost certain influential people a lot of money.

All this is nothing new to the people of New Haven. The Mill River and the Harbor have been open sewers since before most of us were born. UI has been spewing air pollution over Fair Haven for many decades. The city has had poor housing and poor health and filthy parks and beaches for a long, long time. Of course, some things are new. In the last ten years, urban renewal has brought a vast flood of cars into the city and has crisscrossed the city with superhighways. This is New Haven's real environmental crisis.

The surroundings we live in and the conditions under which we live make up our environment. What is wrong with the conditions of life in New Haven make up our environmental crisis. The environmental crisis means that we live in:

- a city whose air is filthy and unhealthy
- a city where housing is inadequate and substandard
- a city whose rivers and harbor are open sewers
- a city whose health and nutrition is largely neglected
- a city whose recreational facilities are few and getting fewer
- a city of cars, highways, garages, parking lots, luxury apartments and high-rise office buildings.

People from the AIM Environment Committee and the New Haven Science Action Group have been working on these issues for several years, researching them, talking to people about them, carrying out actions. The effort so far has been mainly defensive, attempting to stop or slow down the continued destruction of New Haven's environment by big business and the politicians they control.

...use and abuse these for their own profit.

Now is the time to take the offensive. We have joined together as the Environmental Offensive to work with people to expose the abuses and abusers of New Haven's environment. *The land, the air, and the water should belong to all of us. Instead, a few people use and abuse these resources for their own profit.*

See New Haven's Environment

The Environmental Offensive is running tours of New Haven's environment every Sunday from Bread and Roses Coffeehouse, 538 State Street. The tours leave at 2 p.m. and visit the Mill River, UI, the paper companies, Quinnipiac Park and other scenic New Haven attractions. [See map next page].

On February 27, the Environmental Offensive started its Polluter-of-the-Week award. The first award was presented to Simkins Industries and Federal Paper Board for:

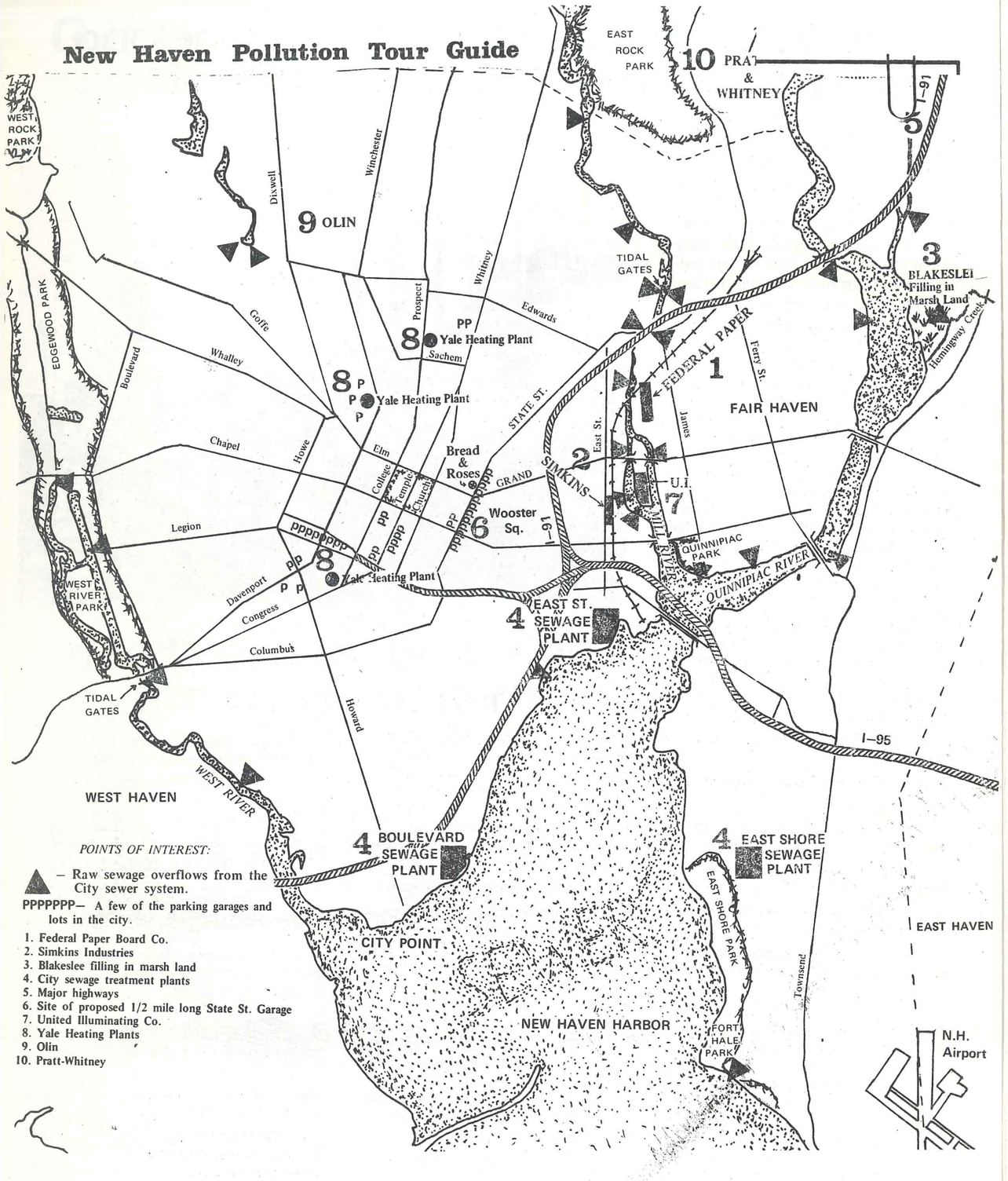
1. Their decade-long pollution of the Mill River
2. Their contribution to the destruction of the shellfish industry in New Haven
3. Their skillful evasion of all pollution abatement orders from the state Water Resources Commission.
4. Their contribution of sulfur oxides and particulates to New Haven's air pollution problems.

The Polluter-of-the-Week Awards will be given out every Friday throughout the year to an institution or individual in New Haven. Other events are planned for the spring, and details will be announced as they are worked out.

FIGHT FOR A LIVABLE NEW HAVEN!

JOIN THE ENVIRONMENTAL OFFENSIVE
550 Osborne Lab., Yale
777-5317, 777-5318
Do not call numbers given out earlier.

JOIN THE POLLUTION TOURS
Bread and Roses Coffeehouse
Every Sunday, 2 p.m.



NEW HAVEN TEACHERS SUPPORT NEWARK TEACHERS STRIKE

Continued from page 2

At the time of the demonstration, the main issues dividing the union and the Board of Education were not salaries (the two were only $200 apart) but "noneconomic" demands including the implementation of a More Effective Schools program and the improvement of working conditions. Newark schools are notorious for their overcrowded, rundown conditions. Of 72 school buildings in the city, 52 are over 50 years old. Class size is often up to 40; schools are on double sessions; teachers find that they do not have adequate supplies.

Nevertheless, the Board of Education has tried to pit parent and student groups against teachers. Instead of a picture of the mass demonstration in support of the teachers, the **Newark Evening News** featured a picture of 30 counter-picketers from the black community. However the repressive tactics used against the teachers did bring many community groups, ranging from PTA's to the Black Panthers, to support the teachers. The importance of establishing a strong alliance between teachers and the community in advance of a strike was underscored for the New Haven teachers who may face a similar situation here in the near future.

For the national AFT and the labor movement as a whole, the repressive tactics used against the teachers was a signal for mass mobilization. AFT locals from Boston to Youngstown, Ohio, participated as did representatives from dozens of other unions. A large contingent from the IUE, who recently ended their four month strike against General Electric, was on hand.

At the rally, leaders of the other unions offered to help Newark teachers face the financial burden of fines and court costs by holding dinners to raise the necessary funds. The rank and file who participated in the demonstration experienced the solidarity and power of the labor movement when it gets together and will be looking for more militant action than dinners when similar crises arise in the future.

–A New Haven Teacher

We mourn with you the tragic death of Dick and Shirley Weinerman. They were not only our friends and advisors, but worked with us and shared our young and enthusiastic hope of a better world.

–American Independent Movement

Shirley Weinerman and E. Richard Weinerman died recently in a plane crash in Switzerland. Dr. Weinerman, head of the Medical Care Unit at Yale's School of Epidemiology and Public Health, opposed the State Street Parking Garage and gave a start to work against pollution in New Haven. The item below about Dr. Weinerman is reprinted from the **AIM Newsletter**, June 7, 1966.

Dick and Shirley Weinerman

At Cook for Congress headquarters last May 28, Dr. E. Richard Weinerman, Yale Professor of Epidemiology and Public Health, gave his suggestions to the general meeting for our position on public health.

Briefly, his remarks turned first to the major current hazards to health:
the existence of slums invites and sustains disease
the automobile brings with it injurious accidents and air pollution
cigarette smoking has been definitely tied to heart disease and lung cancer and most recently to intestinal and urinary tract disorders in the newborn
occupational injuries are rising with increasing complexity of machines, use of radiation processes, use of new chemicals generally
teen-age venereal disease is a growing national phenomenon

very much present in our area
Each of these problems requires, he said, a broad, interconnected program of public education, social control (over factory and auto exhausts. factory safety, etc.) and such basic changes as replacement of harmful auto congestion by electric, rapid transit systems and the wholesale eradication of slums.

Dr. Weinerman mentioned in particular the very serious shortcomings he saw in present provisions for public pre-natal and obstetrical care and child health supervision. He cited the lack of any program for systematic neighborhood health centers staffed by "health teams" devoted to each community's health situation.
He concluded by urging again the futility of half-way measures and the immediate need for the combined set of programs practicable under a broad national health program including universal health insurance.

PATRIOT PARTY NEEDS $$$$$$

The Patriot Party is running a breakfast program for children in Fair Haven. 40 children get free meals five mornings a week. To keep this going and to start a youth center and health center, the Party needs money.

Six members of the Patriot Party are still in jail in New York. Their bail totals $20,000. There will probably be more arrests. Give to the Patriot Party Bail Fund, 178 Lloyd Street, New Haven.

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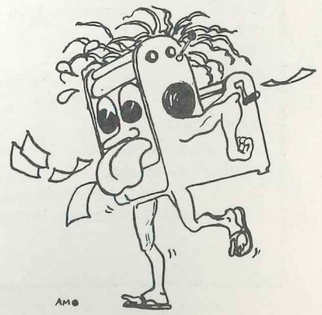

PATRIOTS REPRESSED

Fascism is growing in America. For two years repression has struck at members of the Black Panther Party. But black people are not the only victims of this government harassment. Already the government has struck at the peace movement. Now it is striking at groups that work with poor and working-class white people.

On Sunday, February 22, New York police seized 12 members of the Patriot Party, four from the New Haven branch. Alan Weisser, Lieutenant of Information, also an attorney, explained how the Central Committee of the Party was kidnapped from their New York home and how other members were kidnapped from the street.

"I was walking down 161st Street and saw a lot of police cars, so I went to investigate, I saw Tom Dostou and Larry Moore handcuffed. I took out my ID and identified myself as attorney for the two. The police just told me to get up against the wall. We were taken to the police station on the second floor. The police drew their guns and told us to empty our pockets. We were thrown in a chicken cage and couldn't communicate with anybody, weren't allowed any of our rights."

Weisser said that while he and the other two were arrested on the street, four other Party members were in their apartment making dinner. The police came, never knocked, but kicked down the door, and kidnapped Preacherman, Chairman of the Party, Arthur Turco, Chief of Staff Judy Ericson, New York Lieutenant of Information and Nancy Willis, breakfast coordinator for New Haven.

The police charged that the Party office was loaded with guns. But all of the guns were legally licensed. Weisser explained, "We believe in defending our homes. As Preacherman says, guns in the hands of the police represent fascism and racism, which is a tool for dividing the people. Guns in the hands of the people represent socialism and solidarity."

The police also rapped a drug charge on the Party. What they found were hypodermic needles. One of the members, Turco, is a diabetic and uses one needle each day for injections. The police ripped up the Patriot's car and claimed to find dynamite. The only thing in the car was a toy popgun.

In the courtroom, Chairman of the Young Lords, Felipe Luciano, stood up because he couldn't hear the judge: police were crowded in the front of the courtroom. Marshals jumped on him and there was a scuffle. Four Coalition members were carried out of the courtroom and then released ten minutes later with *no charges."*

"This is just the beginning of open terrorism against the Black Panther Party and the Patriot Party," Alan Weisser said. "The pigs know the Rainbow Coalition (of the Panther, Patriot and Young Lord parties) will soon be the North American Liberation Front. They're moving to prevent that."

Weisser thinks the police will "dream up some conspiracy charge" to pin on the Coalition. He pointed out that the news media help create the impression of the groups as "gun hoarding."

But the breakfast program and work on other neighborhood programs is continuing, Weisser added, "The programs set an example to the community that they can meet their own needs. That's why we say All Power To The People."

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Printers: Don Chambers, Dan Fendell, Andy Graham, Pat Murphy

The American Independent Movement Newsletter is published every two weeks. Subscriptions cost $5 per year, $10 for a sponsoring subscription. Make checks payable to: AIM, 148 Orange St., New Haven, Conn. 06510. Letters to the editor are welcome. For information, write or call 787-0123.